1: Hocart Y-5 (ca. 1920) 1929 OQ6 Lau OQ6
Lakemba

First fruits are offered for yams, taro, and ripe plantains; not manioc nor sweet yams because they are despised food. It was considered low to eat before the first fruits had been taken to the Lord of Naiau. They are offered up in the usual way.

NAVIGATION

Large canoes were in olden times housed in sheds on the shore. In dragging them to the water the "chant of the canoe" (*tama ni wangga*) was sung to keep time, the man who entoned standing between the hull and the float and patting the sides of the hull singing:

Eie eie	
A mbimbi a vesi;	The Greenheart is heavy;
A wangga tambu ka thoka e.	The sacred canoe is being launched.
A i tipi ni koli i.	The dog's penis.

On the last syllable all pull.

The triangular sail consists of strips of specially made matting sewn together. It is tied between two long poles, the gaff and the boom; their meeting point, the tack, being called "the foot of the sail." The sail is hoisted by a halyard passing over the fork of the masthead, the halyard attached to the outrigger boom. The tack is placed against the ridge provided for it on the forward deck, the weight of the sail and the pressure of the wind helping to keep it in place. One halyard, the *save*, is attached to the boom. The one with which the sail is hoisted is called *i vakarewa*. (See Pl. III, *C*.)

Williams describes the manner of sailing (18, p. 85):

> I did not sail in a canoe. The canoe always sails with the outrigger to the wind; that side is spoken of as "above"; to leeward is "below." To tack, the canoe is turned around and the sail is pulled up and moved to the other end; hence tacking is described as pulling up (*thavu*).

The steering is done with a big steer oar tied between the hull and the float; it is moved from one end to the other in tacking. To put down the helm is *uli*, which is the general term for steering; to put it up, *tau*.

The points of the compass do not appear to be well defined. The southeast and thereabouts is called *theva;* if is the quarter from which the trade wind blows. North is now designated by *tokalau*, but this term is said to have extended formerly from north to east. Below, or to leeward is *ra*, a general term for west to north, as opposed to windward, above. Between *theva* and *ra* is *theva-ra*, the term said by some to extend between Naiau and Moala or between northwest and southwest. I have never heard it used of anything as far north as the northwest, for which quarter they

1: Hocart Y-5 (ca. 1920) 1929. OQ6 Lau OQ6
Lakemba

use *vualiku*. An easterly wind is described as "wind from the sun" (*thangi o singa*) and anything to the east is "in the face of the sun" (*mai mata ni singa*).

Stars and Weather

The Tongans and the Levukans used to be Tui Naiau's navigators (*ndau soko*). They sailed by the stars, yet I could get very little information about them from one of the best informed of the Levukans and from one of the most talkative. Both informants say the stars had no names; sailors merely knew the places over which they stood. The only ones that had names are: Vola Singa, Mark of Day, probably Venus; Vola Mbongi, Mark of Night, in the middle of the night (the informants first said it was Jupiter then Saturn), sets over Nairai; Kalokalo Ndromu, Setting Star, a reddish planet which leads to Koro (this may have been a name for all planets); Iri Mbuli, Fan, the belt and sword of Orion, the sword being the handle. Taisoso, Bunch, the triangle of Taurus; Matandravu ni Sautu, Hearth of Plenty, and Matandravu ni Ndausinga, Hearth of Famine, are the Clouds of Magellan which are also known by their Tongan names Maafu Lele and Maafu Toka; Nga, Duck, is the Southern Cross, the pointers are a man preparing to throw a stone at it; Kato ni Mbulasi, Remnants Basket, a group of stars close to Orion's Belt in a line with it on the side opposite the sword; I do not know which group.

The spots in the moon are believed to be Tukai, Granddad, who is plaiting coir rope; and Mbui, Granny who is cooking their food.

Of old sailing was done at that time of the year when navigation was safe; during the hurricane months the canoes were beached. December and January are hurricane months; February rarely so; March is the worst so one man calls it the "month of spirits" because the waves and the winds devour men. A squall is called "the edge of the black cloud." If the wind shifts from the southeast to west or southwest by the north it will not remain long in that quarter, but will jump back suddenly to southeast. When becalmed the natives sing out.

> Quick, quick, quick; come quick, come quick;
> Come on board, on board on the outrigger side;
> It has come aboard, but it is little:
> Quick, quick, etc."

Canoes had pennants hoisted on the mast They were made of bark cloth, or of long and narrow matting. Two specimens of matting from Ongea now in the Pitt-Rivers Museum measure 1½ fathoms long and 2 inches broad; these are for small craft; for big craft they attained to 5

1: Hocart Y-5 (ca. 1920) 1929 OQ6 Lau OQ6
Lakemba

539 but he spoke from the bier and said, "I am going to be buried in the Great Cave." When they arrived at the Great Cave they wanted to bury him on this side, but he said, "Carry me as far as Wainiyambia." So they took him there and buried him.

Oloi is the *tauvu* of Kambara. Oloi is not far from Suva. If the Kambarans go to Suva they go and take food in Oloi; the part of the Oloi people is to abuse them. The ancestor (*tu*) of Kambara, Mberewalaki by name, went down to Oloi to beg for earth to bring to Kambara. The stick he used to carry the baskets with was a *tesi* tree which he wanted to plant in Kambara so that it might grow there. He made one journey and went back for more. On his return the people were baking the earth which he had brought the first time. He saw the smoke from the reef. He was very angry at this and in his anger hurled his burden anyhow at the land so that the earth was heaped up at one place, so they called the place Toka. Taro and horse taro grow there. That is why Oloi and Kambara are *tauvu*.

Another version says the cock crowed while he was out by the reef so he threw away the earth; still another that he pulled up the top of Oloi and planted it in Kambara.

●323 The hill in Kambara where lies the earth brought by Mberewalaki is called Ndelaioloi. It is the only planting ground in Kambara. When the people of Kambara dig in order to plant, the water in Oloi is troubled, seeing which the people of Oloi say, "Kambara is a land of low fellows, of cannibal's meat."

ONO ISLAND

Tuiliku is said to have been a man but it is supposed he was a spirit.
539 This was in the days when Matokana was chief in Ono.

Tui Ono sailed to Tuvana, and the women and Tuiliku went there. After staying in Tuvana they prepared to return to Ono. Tui Ono told the women to stay in Tuvana. Tuiliku hearing this ran away to the bush. When the chief of Matokana knew that Tuiliku had run away he took the women on board and went home. Tuiliku remained alone. Night came, and as he was lying down to sleep spirits came and rolled him in the mud and threw him up in the air. At daybreak the spirits went home; at sunset they came again. Tuiliku wondered what he should do, so he thought of burying himself in the sand. When he had done so the spirits took each a stick and prodded the sand, and prodded Tuiliku; they took him to the sea and ducked him and threw him about till daylight. Tuiliku bethought him what he should do to save his life. When night came he thought of a device to hide: he climbed a coconut palm. The spirits came and looked for him in the earth, in the mud, then in the trees, and found him, and brought him down. They rolled him again till daylight and then went back to the bush. Tuiliku again pondered on some means of safety when Lingandua, also called Tutumatua, came along and said to Tuiliku, "What are you doing?"

Tuiliku said, "Sir, I am a dead man; the spirits torment me. Where are you going?"

Lingandua said, "I am going to Mburotu; why do you ask?"

Tuiliku said, "What if we went together?"

"If you can, let us go," said Lingandua.

"I shall try," said Tuiliku, "I can't stay in Tuvana." They both set out for Mburotu.

They followed a path to a reef which is still to be seen. Lingandua said, "Let us watch the breakers: three will come, one will be black, one white; when the red one comes let us jump into it." They jumped into the red breaker and found themselves inside a house in Mburotu. That house was full of women taken there by Lingandua.

1: Hocart Y-5 (ca. 1920) 1929 OQ6 Lau OQ6
Lakemba

TARUKUA

539 The gods (*tupua*) of various places went to Kendekende to get water. They dug channels and brought it down to the villages. A god took water in a taro leaf and carried it and ran to Tarukua. As he ran the root of a *Casuarina* tree tripped him up so that he fell and spilt the water. He ran to the beach. There the god (*tupua*) of Wathiwathi met him and they argued about Aiwa. The god of Tarukua threw a stone at it and broke it and said to the god of Tui Wathiwathi, "Go and see; if it is broken it is mine." The god of Wathiwathi went to see: it was broken in two unequal pieces and the stone thrown by the god of Tarukua lies between them. The smaller half belongs to Wathiwathi the other to Tarukua.

Another version runs as follows:

There was a god of Levuka, and he used to go to Aiwa, as Aiwa was his land. In course of time he went there one day and the god of Tarukua went there. He said, "Where are you going?"

The god of Levuka said, "I am going to Aiwa."

And the god of Tarukua said, "It is not your land."

And they disputed. The god of Levuka kept saying, "It is mine, not yours." They argued and argued, then the god of Tarukua threw a stone at Aiwa which was broken, and the Tarukuan said, "Your end to leeward, and my end to windward." But the end which was Levuka's was given to Roko Sau.

● 823 In Nanduayalo on the beach below highwater mark stands a small rock called *vatu ni loka*, or tidal wave stone. If any one strikes it and breaks off a piece a tidal wave is said to follow. Women who go to fish sometimes strike it, being sceptical. The size has much decreased in consequence.

[During my stay there was a big tidal wave.] The people inquired, "Who has struck the tidal stone?" Now a woman of Fulanga who did not know the stone, had broken off a piece to get at a shell fish. She was afraid and said nothing, but some one knew of it. Emosi says the spirit of the stone is Tui Tarukua; another does not know; a third says, "Perhaps it has something to do with ancestor gods" (*ka vakatupua lako*); a fourth says there is no spirit. Tui Tumbou says this and the "stuffing rock" (*vatu sososo*) have nothing to do with spirits (*tevoro*); they date from the beginning of the world; they are *tala tupua;* that is, they come from the origins. However, perhaps God is the spirit of it in that he made it miraculous like that.[28]

WAITAMBU

776 539 Waitambu is the seat of the Matangi Women. They are the goddesses (*kalou*) of Rakuta and the chief gods of Waitambu.

They used to have a house in a place called Rakuta by a spring inland of the taro fields that lies on the main road. The land belongs to the descendants of the priests. Bubbles come up in that spring now in one place now in another. Under the bank an eel is said to lie; sometimes it is visible, and they take it up and place it on the ground; if they touch the body it lies like dead; if they touch the head, it turns and bites. Beside the spring stands a coconut palm which was in front of the door of the Matangi's house; next to it is a *mamba* tree which flowers; but the fruit dies in Mbulu,

[28] My boys once held a heated discussion, Keni refusing to believe that the stone caused tidal waves. Another argued, "If I am hit I am angry; and so it is with the stone." Keni retorted that the stone had no soul. Mosese admitted this, but contended that this was due to a spirit (*e mbaleta a tevoro*).

1: Hocart Y-5 (ca. 1920) 1929 OQ6 Lau OQ6
Lakemba

823 778 In Tulaki stands a rock about 5½ feet high full of shallow holes. It is called *Vatu Sososo* (Stuffed Stone).

If a man is on his way to Nukunuku he folds up a leaf and puts it in one of the holes saying, "Stuffed stone, stuffed stone, when I get to Nukunuku may there be a pudding," or "greens." It is also invoked in fishing, crab hunting. Anything we wish to light upon." There is no spirit; the world was created and it was there.

NASANGALAU

824 789 Along the old path from Tumbou to Nasangalau are reeds known as of Tying Reeds (*Ngasau Mbukimbuki*). If the sun is near setting a man will sign (*yalova*) to the sun, then make a knot in a reed and hold it firmly in either hand, nor let it go till he reaches the village, in order that it may remain light till he gets home. It is an ancient tradition.

823 789 Lower down is the Pot Rest (*Sue ni Kuro*): where are three stones, placed like the stones that support a pot. A man will take three sticks and put one stick between each stone, like spokes of a wheel; he then lights them. When he gets to the village a pot is found ready cooked. This is also original (*e vu tale nga*); it existed when Lakemba arose. These things belong to Natokalau.

VAKANO

539 A long time ago there were many men in Vakano. Then a man of Vakano married a lady of Tumbou, but he would not sleep with her, but slept with other women. She was angry and went to Tumbou. The nobles then ordered the people of Vakano to dig a taro field. They came to Tumbou each carrying one Tahitian chestnut. They threw down their chestnuts, and the pile was higher than the post of the chief's house. When they had finished digging they came to receive the food prepared for them; but it was really a heap of stones covered with sails. Two women touched the heap and felt they were stones and one said, "Alack! alack! the bow of the canoe on which we must embark today." The club struck and the people were slaughtered; only those two escaped. They went and settled above Vatusósoso, and kept avenging the massacre of their people by catching young children and baking them. Then they embarked to paddle over to Tuvutha, but they each paddled in opposite directions so that the canoe did not move. Then they carried their canoe to the marsh land where the taro fields of Vakano lie, and set it down, and they died there. That is their marsh land: in the daytime they dig holes and at night they go and pull up mature taro in Tumbou, Yandrana, and other places, plant it, and in the morning they light the oven. Their work is to make a year of the night.

A spirit once came from Thakaundrove and entered the temple of Nautuutu in Tumbou; he went and sat down on the god's bed, which is forbidden. He had a comb stuck in his hair the tip of which projected out of the opposite door. Tui Vakano, coming along, saw it and disliked it because it is forbidden to do so in the chief's house. Tui Vakano seized the tip of the comb and broke it in bits and ate it to grieve the spirit, then turned him out, ordering him not to come again to Lakemba. The god of Thakaundrove ran away; he had wanted to be chief in Lakemba.

The following story is also told:

The ancestor god of Moala came to Vakano and bound Tokairambe, the elder brother of Tui Vakano. He wanted Lakemba to be subject to Moala. Tokairambe

1: Hocart Y-5 (ca. 1920) 1929 OQ6 Lau OQ6
Lakemba

granted it; but Tui Vakano heard that Tokairambe was bound; so he went over to 539
Moala, to Vumindawa, bound the ancestor god of Moala, broke up his comb and drove him away. That is why Lakemba is not subject to Moala.

In times of drought the nobles of Tumbou formerly cut firewood and 782
took it to Vakano to be their entreaty-gift to Tui Vakano, that rain might fall.

They took it to the temple and prayed, "We have come. Grant that rain may fall. There is too much sunshine. Nothing prospers."

The priest shivered and answered, "Return, nobles of Tumbou, take horse-taro leaves as a protection for your heads." When they reached the gulley they cut a leaf and made an umbrella of it. When they were only half way to Tumbou the rain fell. They also cut firewood to get a fair wind.

Tui Vakano was embodied in a bird called *kaisevau*. If anyone threw a stone at a *kaisevau*, he fell ill and begged mercy of Tui Vakano.

LOMALOMA

There was a female spirit in Tuvutha. 539

Tutumatua was returning along the beach from fish spearing. The woman was bathing in a spring, and her clitoris floated down as far as the sea. Tutumatua looked down and saw it; he turned it over with the butt end of his spear, and said, "This is like a hair of something edible." He followed it up and found the woman in the water, and proposed they should lie together.

The woman said, "Very well, where shall we sleep? Go and pluck leaves of some tree on land to be our bed."

Tutumatua said, "It is too long. That only is certain which is quick." He was impatient, so they had connection in the water; but his private parts, his legs, and his whole body were engulfed in her and only his head was visible. Then he entreated, "Be gracious, lady, and let me live. My entreaty gift is that I shall not again come to the spring in Tuvutha." She stood up and he fell out. There are two places Tutumatua never goes: Tuvutha and Munia. If a man does not want to go to some place they say, "He is prodding with the end of his spear."

TOTOYA

In Vanua Vatu there is a white *kawakawa* fish. 825

It is the animal of the Two Goddesses, the "bagged fish" of the Matangi Women. They netted it in the sea and found a pool and put it in. There lives also the cooked prawn; their fish for roasting; it is ready cooked. If a man goes to sea he must take a priest with him or it will not appear. People who go to sea call out the *tama*, then sing, and the *kawakawa* and the prawn appear. It is forbidden to point at them or they will disappear. If we take the prawn into our hands it will melt; if we pour back the water in our hands there will be the prawn in the pool. There is also a snake known as the *ngata sivi*, the mother of the *kawakawa*. It cannot be touched. On the way to the place is a club, the club of Ravuravu.

MATUKU

In Levukaindaku are two red stones above high water mark: 823

They are flood stones. When the time comes to catch palolo in Ndaku the men of Nggalivanua come and hit the stone to prevent the netting, because no palolo are caught

1: Hocart Y-5 (ca. 1920) 1929 OQ6 Lau OQ6
Lakemba

823 on their side of the island, but the people of Ndaku bring them palolo in exchange for which the people of Nggalivanua have to give much. To prevent palolo being brought they hit the stone and a heavy sea ensues. There is also a heavy sea if a man of Raviravi walks on that beach, for they hate Raviravi people. One clan of lands-people in Levukaindaku are the gods (*cu*) or priests (*mbete*) of the stones: they cut leaves of any kind and lay them on the stones. In Christian times these stones were objected to so strongly that the people took them out to sea in two canoes and dumped them overboard, and returned to the land, but a big sea came which carried the stones back to their place and dashed the canoes to pieces on them.

776 There is a story of a *tevoro*, half man half spirit, who came over from Kandavu sailing in a pot. He set up his pot as a house on a hill and proceeded to eat up the inhabitants. His teeth were tied with a string to strengthen them. He was torn to pieces by the dog of a boy called Lasawalevu whom he tried to eat.

823 There is a place called Navatuloa which is also known as Matukundua (Matuku-once), because if a foreigner sets foot there he will go home and die. The people of old did not practice witchcraft; they simply took remnants of food and put them in Navatuloa.

ANIMAL TALES

538 There are a number of animal tales. They are referred to as "the Animal Tribe" (*ko ira a yavusa manumanu*). In these tales the names of the animals always appear with the polite prefix *ra* (sir), as Ra Vonu, "Sir Turtle."

The tale of Sir Turtle and Sir Monitor (*vokai*) is well known all over Fiji:

539 There was a turtle and a monitor. This animal, the monitor, and this fish, the turtle, have different homes: the home of the turtle is in the sea; the monitor's home is the dry land. One day the monitor was going down to the beach as the turtle was coming ashore. They met in a very nice spot. They had no sooner met when they both together saw a conch. When they saw this conch they agreed to walk as far as the place where lay the conch. As they were walking they talked together and each related the nature of his country. As they were discoursing, their discourse took a bad turn owing to some words used by the turtle to the monitor, saying, "You hill people, you are always eating vegetables; we sea-folk, we eat shell-fish, eat sea-weed and fish." Thereat the monitor was angry and proposed they should have a tug-of-war with the conch; he that got it, at the time of his death the conch should be blown that people might know Sir Turtle or Sir Monitor is dead. The turtle agreed. In tugging Sir Monitor clutched the lip of the conch with his claws, making those black stripes that are still to be seen. Sir Turtle inserted his penis deep on the other side which, since then, is streaked like a turtle's penis. Sir Turtle won. So the turtle carried off the conch to sea, and that is why the conch is blown when Sir Turtle dies.

Sir Rat and Sir Bat: Sir Rat had wings while Sir Bat went about with a staff. One day Sir Bat managed to steal Sir Rat's wings; Sir Rat seized the staff, which is now his tail.

3: Thompson E-5 (1933-1934) 1940 OQ6 Lau OQ6
Kambara

133 the jungle and lagoon are peopled with spirits, frequently
361 hostile and malicious. Hence the two pairs of villages are isolated from each other. In the past they were frequently at war. Tokalau has long been the ranking village on the
621 west side and Tanggu ranking on the east. Today their
178 antagonism is expressed in frequent quarrels and rivalry for
578 wealth and social prestige. These villages are not old. They are composed of aggregations of hamlets formerly located
[712] inland and protected by hill fortresses. In the middle of the nineteenth century, when the elimination of warfare due to the introduction of Christianity made protection unnecessary, several adjacent hamlets formed a village which retained the traditional jealousies and feuds of its constituents.

131 On a clear day seventeen islands are visible from the highest
133 point on Kambara, 470 feet above the sea. One can even
● 823 discern the reef of uninhabited Wangava, home of the spirits
776 of illness, about three miles to the northeast. Wangava is a limestone island, rich in timber, turtles, shellfish, and garden land. It belongs to the village of Tanggu on Kambara. To the southeast, about seven miles away, is the little uninhabited island of Marambo, home of the "windwomen", twin spirits who assume the form of beautiful maidens to disturb men in their sleep. Marambo was formed when the devil dropped the hearth stone from his canoe through the opening for the steering paddle. Here the men of Undu plant gardens and fish for lobster. And away to the northwest, a speck on the
131 horizon, is another Kambaran possession—the tiny uninhabited
133 island of Tavunasithi, owned by Tokalau. The nearest inhabited islands are Kambara's fertile colonies to the northwest,[1] Namuka of limestone and Komo of volcanic formation. The
[648] people of Kambara apparently acquired these islands by destroying the early inhabitants in warfare. According to the
[173] genealogies, Namuka was settled by colonists from the east side of Kambara, and Komo by colonists from the west side. Komo lies on the canoe route from Kambara to the large

[1] [Northeast according to map on page xxvi, category 116.—Analyst]

3: Thompson E-5 (1933-1934) 1940 OQ6 Lau OQ6
Kambara

134 by extensive collecting from jungles and reefs, and by regular
222 fishing in the lagoons. Of the group, Fulanga has the least soil. The natives say this is because the first inhabitant of
[173] Fulanga was a hen. She had some chicks and when the chicks were hungry she said: "Why don't you scratch?" So they scratched and scratched and finally they scratched the bottom out of the land. The chicks are the people of Fulanga and
[103] the jagged pock-marked island is called Vanua Seu or scratched land.

773 Kambara differs from the other famine isles in that its
134 volcanic outcrop provides a limited amount of good garden land. When the great forefather god of the Kambara people arrived he looked over the whole island and saw nothing but rocks. So he thought to himself he would go to another island and steal a piece of land, for the gods love nothing better than to trick one another. He went to the islands of the Lau group, but each island was guarded by its own forefather god. Finally he arrived at Vatoa. The forefather of this island was asleep. So the forefather of Kambara dug
[823] up a piece of land. A spring gushed forth from the hole. He put the land into a basket and took it to Kambara. When he arrived he found that the people of Kambara had baked a piece of land he had previously stolen and made it useless for gardening. He was very angry and placed the land from Vatoa on the side of Kambara (instead of in the middle as on the volcanic islands). On all Kambara this is the only
[823] garden land, and when the water of the spring in Vatoa is dirty the people know yams are being planted on Kambara.

264 Provision for the evening meal is a daily problem requiring foresight and labor. The Lauans eat one main meal a day just after sundown when the day's work is done. The
252 main food consists of a carbohydrate (called "true food")
[262] such as manioc, sweet potato, or breadfruit gathered, prepared, and steamed in the earth oven by the men. The earth oven is a pit in the ground in which the food is placed over hot

10:St. Johnston G-5 (no date) 1918
OQ6 Lau OQ6

One more word as to the Lauan Burotu. Ducks, and one sort of pigeon, were undoubtedly introduced (or else storm-driven) from Tonga; and there is a legend that there are two upright stones out on the reef at Tuvana which are in a straight line with the direction of the mysterious flight of duck and pigeon that came from Burotu, and these stones point to Tonga.

These two stones incidentally are said to be the captured gods that I mentioned earlier, and for many generations one could hear them saying in a sing-song chant out on the reef,

Burotu, Burotu, we two are hiding it,

until an impious trader at Ono, named Sidney Perry ("who sickened and died soon after"), some thirty years ago, "took a hammer and knocked them on the head *and killed them.*" Ever since when they have been silent!

10:St. Johnston G-5 (no date)1918
OQ6 Lau OQ6

THE DUEL 'TWEEN GOD AND GHOST.

I WAS riding along the white beaches of Cicia Island with my native magistrate, after a very trying day in the provincial courts, deciding such trifling points (though important to the natives) as alleged thefts of copra, petty assaults —with scores of contrary witnesses on each side— or cases of conjugal infidelity, and was already feeling refreshed and invigorated by a swift canter against the evening breeze. Reining up as we came to a patch of sea-worn pebbles and stones, with here and there a knob of filagree branching coral over which our horses stepped gingerly, my friend Wiliami turned to me and said:

"Just there, sir, by the roadside, you may perhaps see among the palm-trees an upright stone. That is the throne of Rata Maibula, the ancient god of Tarakua town, who was worsted in the great duel with the ghost of Ratu Koli."

Scenting a good legend, and knowing Wiliami of old as one who had the judicial mind, and an unbiassed view-point—despite his brown skin—I thought that here was an opportunity to get

10:St. Johnston G-5 (no date)1918
OQ6 Lau OQ6

Who knows? Yet 'tis well remembered how Dau Cina appeared to the daughter of Tui Yaro as she was scraping *masi*[1] at the stream by Koro Korokoti. What happened there is not for me to tell you, sir, but that day all the men of the town came out in their rage to kill Dau Cina, who fled before them, and flew off across the seas to the Moala Islands. And many strange things befell him there—things that I may not speak of—until one day he was worsted by a girl of Nasoki village, and fled back again to this island, where he has remained ever since. Yet there was one day when he ventured across to Munia Island; but while there he annoyed Koroibo in an unseemly manner, and was so cast forth from there. Ah, Dau Cina was indeed an evil god, and 'tis well the missionaries have brought the light to us."

But for all Dau Cina's sins I am afraid the old lady kept a warm corner in her heart for this naughty god, and there was a twinkle in her eye as she re-lit her *suluka* and proceeded.

"There was an occasion, however, on which Dau Cina proved himself all-powerful against the chief god of Mualevu district. They met by chance on the coast at the place called Na Lele—where Wea the Tongan now has his coco-nut grove—and there Dau Cina challenged the other to

[1] Bark from which native cloth is made.

10:St. Johnston G-5 (no date) 1918
OQ6 Lau OQ6

*539 776 823 a throwing of spears. They threw towards a spot where Na Malata faces this island, and which was then all one land with us; and they decided that the one who threw the best spear should be acknowledged chief for all time. Three times did they each essay, and on the third cast Dau Cina made such a mighty spearing that he cleft the neck of land in twain. And thus did Na Malata become an island.

*539 776 "This, perhaps, is but a tale of our forefathers, and may not be altogether a true thing; but of what befell Aca, the half-caste, there can be no doubt, for is he not here in the village amongst us to this day, and ready to tell with his own lips the happenings that came to him? This is the story as he told it to us that day when he came running back along the white beaches, trembling like a startled horse, and his eyes wide open with the horror of what he had seen. He was but a lad at the time, nearly thirty years ago, but I remember well his words. He had been to Futuna with Tui Qara, Lilo, and Seremaia, to visit the coco-nut groves of Lilo; and on the way a black and white sea-snake crossed their path, as they sometimes do where the road girts the sea marge.

"Now, Tui Qara, in a fit of wantonness stabbed at it with his spear and wounded it. And as he struck he felt a strange pang dart up his arm, and [793] fear entered his heart. 'Fool that I am,' said